

NOTICE

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HONGKONG DISPENSARY. [21]

NOTICE TO CORRESPONDENTS.

Communications on Editorial matters should be addressed to "The Editor," and those business "The Manager," and not to individuals by name.

Correspondents are requested to forward their name and address with communications addressed to the Editor, not for publication, but as evidence of good faith.

All letters for publication should be written on one side of the paper.

Advertisements and Subscriptions which are not ordered for a fixed period will be continued until demanded.

Orders for extra copies of the *Daily Press* should be sent before 11 a.m. on the day of publication. After that hour the supply is limited.

The Daily Press.

HONGKONG, SEPTEMBER 2ND, 1885.

The persecution to which the Christians in China were subjected during the Franco-Chinese hostilities has led to the publication of a pamphlet on the subject by the Shanghai and Hankow Committees of the Evangelical Alliance. The province of Kwangtung attained an unusual pre-eminence for the animosity displayed against the missions by the populace and for the general apathy of the officials. In Fukien, which was the theatre of one of the most sanguinary episodes of the war, there was much less hostility shown to the Christians, and no case of personal assault upon any of them occurred. The compilers of the pamphlet remark this fact, and evidently consider it to be due to the efforts of the Fukien officials to repress outbreaks. On the other hand, they express their belief that the main cause of religious persecutions in Kwangtung is traceable to the attitude or the action of the officials, the lower mandarins in that province having faithfully followed the example of their superiors. In proof of this statement the proclamation and memorial of Fung Yu-lun and the proclamation of the Provincial Judge last year are cited. "No wonder," proceeds the pamphlet, "when such proclamations are issued by the Provincial Authorities, that District Magistrates feel free to adopt a policy of inaction, or one of direct hostility, and the 'gentry' to follow suit. And when it is generally known that such is the attitude of the officials, it is not difficult to predict the result. Indeed, it is not saying too much to assert that, if Chinese officials determined to do so, in nine cases out of ten, they could prevent such riotous outbreaks as those which have recently occurred." This has been proved over and over again: It is rarely that the people themselves take the initiative in getting up a disturbance; they are stirred up by the propagation of some malignant slander on foreigners, or their hostility is artfully aroused by bringing some native into collision with the missionaries. In every town and in most villages there is some mischievous and conceited idler belonging to the literati who is only too ready and eager to accuse the passions of the mob against the *tao kwei*, no matter how peaceful and inoffensive the latter may be. The discipline of *Confucius*, from his philosophic pedestal, scorns and condemns the Christian religion, its teachers and professors.

What then, asks the brochure from which we have been quoting, is the remedy for all this? The answer given is that "it is to be found in exact definition of and simple adherence to, established and acknowledged law." By this our missionary author evidently means a plainer definition of Treaty stipulations and a more faithful observance thereof. At least that appears to be what is intended by the following passage:—"The status of the foreign missionary and that of the native convert be clearly defined and widely made known by the Central Government, and let the great Provincial Authorities be made to understand that such status must be honestly respected by the local Magistrates, and let this be done openly and generously, and presentations such as are now complained of would soon become things of the past." It is further suggested that this should be done by a proclamation, distributed throughout the Empire, similar to the one issued after the Yunnan Outrage. This might do good in some cases for a time, but we fear it would not have an abiding effect, unless the strictest injunctions were laid upon all officials, high or low, to protect the Christians. The missionary clause in the treaties was assented to by the Chinese Government, like the treaties themselves, upon compulsion, but having agreed to it they ought to carry out the stipulation faithfully. The Chinese Government have freely admitted, in the text of the treaties, that the Christian religion "inculcates the practice of virtue, and teaches man to do what he would be done by"; they know, by experience, that the missionaries are neither spies, plotters, nor inciters to rebellion, but, on the other hand, have left their own land to teach the Chinese what they believe to be a more excellent way than Buddhism or Taoism; and they should, therefore, the more readily extend to the Christian subjects of the Emperor Kuan-kuo the wings of Imperial protection. Perhaps, as the arm of the Central Government becomes longer-reaching, and the semi-independence of the great provincial satraps grows more and more unsubstantial, the native Christians as well as foreigners will find greater security from mob outrage and mandarin injustice. The

missionaries have, however, little to hope from diplomatic action in their favour. The tendency now-a-days is to ignore missions in the Treaties. Neither the British, the American, nor the German treaties with Korea contain any provision for the propagation of Christianity or the protection of missionaries or their converts. If the missionaries can get the permission of the Korean Government to teach their doctrine well and good; if not, they must either engage in the work at their own peril with the crown of martyrdom as their possible reward or allow the natives to continue in the practice of Buddhist rites and ceremonies.

The British Government is therefore unlikely to press the Chinese Government on the subject of the protection of native converts. If a missionary were to be robbed, wounded, or killed, the matter would doubtless be investigated and compensation obtained, but we fear that all the protection their native followers will get will be such as their pastors can secure by their individual influence or as the Government may decide to afford them from a sense of justice.

M. Blanquart, the Deputy for Cochin-China, is expected at Sydney on the next mail.

The draft of a treaty of commerce with Korea is under consideration at Manila.

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The robe chief in Cambodia are one by one giving in their submission to the French, and tranquillity is gradually being restored in the country.

The *Diaz* says a representative of a large commercial house in Hongkong was expected of Manila to make preparations for the purchase of the steamers of the Compania Naviera.

We are informed by the Agents (Messrs. Butterfield & Swire) that the Ocean Steamship Company's steamer *Asturias*, from Liverpool, left Singapore for this port yesterday morning.

The British steamer *Sigal and Oceanus* went over the Kowloon and Cosmopolitan docks respectively yesterday. The British steamer *Citra* was discharged from the Kowloon dock.

Mr. Chaloner Alabaster, who is to take charge of the British Consulate-General during Mr. P. J. Higgins' absence from Shanghai, arrived at that port yesterday from Hankow on the 28th ult.

The French transport *Nive*, which left Tonkin on the 27th July, arrived at Saigon on the 22nd August, with civil and military passengers. On her voyage out she touched only at Port Said and at Obock.

A London telegram in the Australian papers, dated the 5th August, states that the "son of Yakob Beg, who fled from Persia a little while ago, has been recaptured at Kashgar; the Russians lending their aid to the authorities."

The band of "The Buffs" will play at the Officers' Mess to-day, the 2nd inst., commanding at 8 p.m. The following is the programme:—

Grand Processional March "Silver Trumpets" Vivian Overture "Piano" Mozart Song "O Bill Bushie Yeohlin" Gumboots "Waltz" "Dance" "Astoria" "Aberth Selection "Mikado" ... Salivas Bucolicus A Hunting Scene ...

The Spanish Governor of the Carolines has left to take up his office at Yap. He is accompanied by a body of troops and by a number of convicts.

The Governor has, we learn from the *Formentor de Binayas*, been authorised to take measures for the introduction of the sugar cane, palm oil, and tobacco.

The *Colombia* will be bound over to the local Agents of the Glen Line, and the *India* will be restored to her owners, and probably run to India.

Writing under date of the 21st July, the San Francisco correspondent of the *N.C. Daily News* says—Ex-Minister Young is still at the Palace Hotel, suffering from China fever. His successor, Col. Denby, writes me that he will sail in the steamer of August 15th. He is to be received with attention at East. He has been ill and wind by his fellow townsmen at New Albany, Indiana, and has been entertained handsomely in New York. In a short time he will be able to count up 1,500 tons, and to accommodate two or three more.

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EXTRACT.

AGLAÉ.

Being in dread of a morning early,
Blithely I wandered, singing by the sea;
Who should come meet me, o'er the margin peep?
She, my life's idol, Aglaé!

She, my heart's idol, soul-filled and tender,
Dwelling afar, from mortal sorrows free;

What gracious goddess o'er my path did send her,
Sister of fair Euphrus?

Loved as a legend old in broidered story,
A living bough of timeless broidery,

But sleep has keys, may open the gates of glory,

So silent, sweet is she!

And dreams (but oh! the rose in her kirtle,

How passing fair!) may wait us on like doves,

Or life and time; upon her breast was mylo,

And in her eyes were loves!

How long we spake, or when her voice, beguiling,

Ceased, with the dying lyre's dead minstrelsy,

Tears brought to tell; i' woe, Nature was smiling

On wood and vale. Sung, Robin, cheerly!

GILBERT P. KNAPP.

OLIVER CROMWELL AND THE JEWS.

Robbed and despoiled, and with all their loans unpaid, some sixteen thousand Jews quitted the country, not again to return till nearly four centuries had passed over the head of their race. For this cruelty and intolerance in the past England has, within the present century, made ample reparation. As is well known, the Jews, upon the application of one Manasseh Ben Israel, were permitted to re-enter our realm by Oliver Cromwell, who, in his statescraft and warlike policy, had much in common with the teaching of the Old Testament. "When the Jews desired to have a synagogue in London," records Spence in his "Anecdotes," "they offered him when Protector £260,000. Cromwell appointed a day for giving them an answer. He then sent for some of the most powerful among the clergy and some of the chief merchants of the city to be present at their meeting; it was in the long gallery at Whitehall." Sir Paul Ryecell, who was then a young man, pressed in among the crowd, and said he never heard a man speak so well in his life as Cromwell did on the occasion. When they were all set he ordered the Jews to speak for themselves. After that he turned to the clergy, who weighed much against the Jews, as a cruel and accursed people. Cromwell, in his answer to the clergy, called them the "Men of God," and desired to be informed by them whether it was not their opinion that the Jews were to be called, in the fulness of time into the Church. He then desired to know whether it was not every Christian man's duty to forward that end and all he could. Then he nourished a good deal on religion prevailing in this nation, the only place in the world where religion was taught in its full purity. Was it not, he said, then our duty in particular, to encourage them to settle where they could be taught the truth, and not to exclude them from the light and leave them among false teachers, papists, and idolaters? This silenced the clergy. He then turned to the merchants, who spoke of their falsehood and meanness, and that they would get their trade from them. "And can you really be afraid," said he, "that this mean and despised people should be able to prevail in trade and credit over the merchants of England, the noblest and most esteemed merchants of the whole world?" Thus he went on till he had silenced them, and so was at liberty to grant what he desired to the Jews.—"Studies Re-Studied," by Mr. Alexander Charles Easdale.

EARLY HISTORY OF THE RUSSIAN NAVY.

The Russian navy had no real existence until the year 1551, when Ivan the Fourth Vasiliavitch invited some Dutch ship-builders to Archangel, in the White Sea, the only port then possessed by Russia. A century later, Afanasi Mikhajlovitch established an inland dockyard on the river Ora, near Moscow, and called the services of a Dutchman, one David Butler, who constructed a ship of war and a small flotilla. The fate of this first beginning of the now powerful Russian navy was disastrous. The little squadron descended the Volga to the Caspian Sea, but was almost immediately destroyed by the revolt of Stenka Razin, which broke out about the same time on that coast. All the crews perished, with the exception of the surgeon, and a Dutchman named Kasteeen Brandt, destined by fate to second, in a subsequent period, the son of this Czar in his great work of creating a navy. He struck with his form and construction, the young prince, his tutor, Zimmerman of Strasbourg, if it were yet possible to make use of it. The tutor commissioned Brandt to repair it, and the young prince was impatient to make a trial of the little vessel. Shortly afterwards, Brandt built, by his orders, two small frigates and three yachts, and in 1649, the young Czar repaired with his squadron to Archangel, where, to his inexpressible joy, he embarked for the first time, on the open sea. His wars with the Turks first gave him the idea of establishing a dockyard at Voronej on the Don, and in 1656 he launched upon this river two ships, two galleots, twenty-three galleys, and four fire-ships. This squadron contributed powerfully to the capture of Azof, which opened to the Czar the navigation of the inland seas of that name, with which view he established the port of Taganrog. Under Andrii Ivanovitch and Elizabeth Petrovna the Russian marine was neglected until the reign of the great Catherine, who, obstinately war, either with the Turks or the Swedes, increased it rather too hastily to a prodigious force. This immense naval force was not suffered to remain idle, and all Europe was electrified when it achieved one of the most decisive and crushing victories recorded in naval history. This was the battle of Poltava. In the year 1770, the Russian Government, with a view of assisting the Greeks to throw off the Turkish yoke, sent a squadron of nine sail-of-the-line, and several frigates, with a large body of troops, to the Mediterranean, under the command of Count Orloff, who, had under his orders Admirals Spiridoff, Greig, and Elphinstone, besides several other distinguished British officers. On Saturday, July 7, 1770, information was obtained from a Greek felucca that the Turkish squadron was at anchor off Scio. The Captain Pachet's ship was about half a mile from the shore to windward of the rest, and near a very small, flat island, on which the Turks had neglected to throw up batteries, and so unluckily was the line formed, that only five of their largest ships could bring their broadsides to bear upon an advancing enemy at one time, thus losing all advantage of their immense superiority of force. At 11, each Russian captain was on board his ship, and the signal was made for prayer. Every preparation for battle having been made, Captain Orloff at noon threw out the red flag, as a signal for attack; upon which the whole fleet, ranged in order of battle, moved towards the enemy. Admiral Spiridoff led the van, and bore down on the leadmost ship of the enemy, the *Cagliari*, 46 guns, of 100 guns. Besides the fire of this ship, the Admiral received that of four others, by which 160 of his men were killed or wounded. The Admiral endeavoured to stand out of the fire to repair damages, but was prevented. The Turks leaped in crowds upon her deck with

deadly fury, but the steady gallantry of the Russians repelled them, and, boarding in their turn, they struck the colours. On this occasion a troop of Chirassiers of the Imperial Guard, who, on their embarkation at Krusenstiel, had exorcised the jests of the crew, greatly distinguished themselves. The Turks led on by the Captain Pachet, who displayed great bravery, returned to the attack. The conflict between these two ships engaged the attention of both fleets. They fought together, they fought hard to hand for fifteen minutes, when a column of flame and smoke burst from the Turkish admiral's starboard quarter-galler. The fire increased every moment, and with irresistible fury communicated to the rigging and masts of Admiral Spiridoff's ship, on which the crew, of both ships, exposed to the same calamity, forgot their animosity, suspended firing, and were only intent how to escape the impending destruction. The gallant and unfortunate Captain Pachet was one of the last to quit his ship, and, though wounded, succeeded in reaching the shore by swimming. The Turkish ship was now in one general flame, and being at windward, some of their flares were endangered by heat. The whole Turkish fleet was overcome with panic, and, to avoid the same fate, they adopted the fatal measure of cutting their cables, and running into the Bay of Tchernom. The brilliant and crushing victory achieved at Tchernom astonished the world, and revealed to Europe the fact that a naval power had arisen of the first magnitude, able to cope with and overcome the fleets of the Ottoman. The fruits of his policy indicated the present wisdom of the Czar Peter. The immediate results were the peace of Koutchouk-Kamirnitz, securing for Russia the Caucasus and the free navigation of the Black Sea. Subsequently Kienew, Odessa, and Sebastopol became the principal naval stations of Russia in the south.—CHARLES BARKHAM LOW, L.N., F.R.G.S., in *Army and Navy Magazine*.

AN EDUCATED CHIMPANZEE.

I was once the owner of a highly-educated chimpanzee. He knew all the friends of the house, all our acquaintances, and distinguished them readily from strangers. Everyone treating him kindly, he looked upon as a personal friend. He never felt more comfortable than when he was admitted to the family circle and allowed to move freely around, and open and shut doors, while his joy was unbound when he was assigned a place at the common table, and the guests admired his natural wit and practical jokes. He did not think that the hotels make very much out of their native guests, for such appetites I never could have imagined. Here are the details of a breakfast as ordered by a guest who sat at the same table as myself. When he sat down, he drank a glass of iced water and ate a couple of oranges; when the waiter came for his bill, it was given without the least hesitation: "Porridge, Blue-fish, Tonder-loin steak, Eggs, Baked potatoes, Cornakes, Rolls, Griddle cake, Coffees." In order to fit up the intervals, he consumed several sticks of celery, and had disposed of the whole before I had nearly finished a steak. It is no wonder that dyspepsia is rampant, and that the newspaper swarm with advertisements of remedies. The consumption of fed water and hot bread alone must be very injurious, and so must be the quantity of "candy"—a generic name for sweetmeats—which is consumed by Americans, especially by the ladies. The tooth are seriously injured by this practice, dentists flourish exceedingly, and at least every other person to whom you speak discloses gleams of gold that betray the artificial character of the teeth.—REV J. G. WOOD, in *Good Words*.

KING WILLIAM'S ADDRESS.

The opening day of the session of Parliament in 1636 was unusually gloomy, which added to an imperfection in the speech of King William IV, and the darkness of the house, rendered it impossible for His Majesty to read the royal speech with facility. Most patiently did he struggle with the task, often hesitating, sometimes mistaking and at others correcting himself. Once he stuck altogether, and after two or three ineffectual efforts, he turned to Lord Melville and asked: "What is it?" Lord Melville whispered the obstructing word, and the King proceeded. By the time he got to about the middle of the library brought him two wax lights, when he suddenly paused, raising his head and said: "My Lords and Gentlemen—I have hitherto been unable, from want of light, to read this speech in the way its importance deserves, but, as the lights are now brought me, I will read it again from convenience, and in a way which, I trust, will command your attention." The King then again, though evidently fatigued, began at the beginning, and read through the speech in a manner that would have done credit to any teacher of elocution.

ORIGIN OF THE AFGHAN RACE.

"The historic interest which is concentrated around this Oriental gate, in the mountain passes of Afghanistan, also extends to the Afghans themselves; their traditions of their own origin are among the most curious of all peoples in Asia, and say they are the representatives of a part of the lost ten tribes of Israel, who never returned from their captivity, into which they were carried by their conqueror, Tiglath-pileser, in the year 721 B.C. All the Afghan accounts of their own nation begin with the recital of the principal events in Hebrew history, from Abraham down to the time of the Assyrian captivity. These traditions do not differ essentially from the biblical accounts of the same events, except in some cases, in which both accounts are evidently of an apocryphal and mythical character. The Afghans claim that they are descended from Melic Talut (Ez. 39: 1); that Melic Talut had two sons, Berik and Iuris, that the son of Berik was called Afghan, from whom are descended the Afghans, and the son of Iuris was called Uesben. Their traditions, however, are here at variance with the biblical genealogies, which do not mention any such sons of Saul. The Afghan tradition also brings King Saul into notice, in a mythological account of an event which is differently described in the Bible (I Samuel, chap. v.) The Afghan account—published in the researches of the Asiatic Society of Bengal in 1787—is as follows:—*"He was impatient to make a trial of the little vessel, which raged between the children of Israel and the Amalekites, the latter, being victorious, plundered the Jews and obtained possession of the ark of the covenant. Considering this the god of the Jews, they threw it into the fire, which did not affect it. They afterwards attempted to cleave it with axes, but without success. Every individual who treated it with indignity was punished by some misfortune for his temerity. They then placed it in their temple, but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness. Melic Talut—continues the Afghan tradition—restored the ark, and was consequently made King of Israel. Tiglath-pileser, who took the whole of Israel into captivity, distributed them among the north-east provinces of his empire. From the time of this captivity, ten of the tribes drop out of the biblical history. But the Afghan account is that a portion of these 'lost tribes' withdrew to the mountains of Ghore, in the present Afghanistan, and another portion to the vicinity of Mecc, in Arabia. This claim of the Afghans to have descended from the Jews was regarded with respect by many distinguished Oriental scholars, among whom was Sir William Jones, the founder of the Asiatic Society of Bengal. As another evidence of the probability of their Jewish descent, the Afghan historians all claim that the children of Israel, both in Ghore and in Arabia, preserved their knowledge of the Unity of God."—When the select of creatures, runs thus:—"This food in which flesh has no part is salutary, inasmuch as it fully nourishes a man, protracts life to an advanced period, and prevents or cures such disorders as are attributable to the serenity or grossness of the blood." Ordinary observation alone, however, tells us that the health of vegetarians as a class far surpasses that of the people, as that of the aborigines of America, with names, indeed, that in many cases strangely recall the sound of those of America. Mr. B. H. Bonington, in his "History of Cabool," described the Nauvers as a semibelligerent race, who, during two years, made their broadsides to bear upon an advancing enemy at one time, thus losing all advantage of their immense superiority of force. At 11, each Russian captain was on board his ship, and the signal was made for prayer. Every preparation for battle having been made, Captain Orloff at noon threw out the red flag, as a signal for attack; upon which the whole fleet, ranged in order of battle, moved towards the enemy. Admiral Spiridoff led the van, and bore down on the leadmost ship of the enemy, the *Cagliari*, 46 guns, of 100 guns. Besides the fire of this ship, the Admiral received that of four others, by which 160 of his men were killed or wounded. The Admiral endeavoured to stand out of the fire to repair damages, but was prevented. The Turks leaped in crowds upon her deck with*

deadly fury, but the steady gallantry of the Russians repelled them, and, boarding in their turn, they struck the colours. On this occasion a troop of Chirassiers of the Imperial Guard, who, on their embarkation at Krusenstiel, had exorcised the jests of the crew, greatly distinguished themselves. The Turks led on by the Captain Pachet, who displayed great bravery, returned to the attack. The conflict between these two ships engaged the attention of both fleets. They fought together, they fought hard to hand for fifteen minutes, when a column of flame and smoke burst from the Turkish admiral's starboard quarter-galler. The fire increased every moment, and with irresistible fury communicated to the rigging and masts of Admiral Spiridoff's ship, on which the crew, of both ships, exposed to the same calamity, forgot their animosity, suspended firing, and were only intent how to escape the impending destruction. The gallant and unfortunate Captain Pachet was one of the last to quit his ship, and, though wounded, succeeded in reaching the shore by swimming. The Turkish ship was now in one general flame, and being at windward, some of their flares were endangered by heat. The whole Turkish fleet was overcome with panic, and, to avoid the same fate, they adopted the fatal measure of cutting their cables, and running into the Bay of Tchernom. The brilliant and crushing victory achieved at Tchernom astonished the world, and revealed to Europe the fact that a naval power had arisen of the first magnitude, able to cope with and overcome the fleets of the Ottoman. The fruits of his policy indicated the present wisdom of the Czar Peter. The immediate results were the peace of Koutchouk-Kamirnitz, securing for Russia the Caucasus and the free navigation of the Black Sea. Subsequently Kienew, Odessa, and Sebastopol became the principal naval stations of Russia in the south.—CHARLES BARKHAM LOW, L.N., F.R.G.S., in *Army and Navy Magazine*.

THE VALUE OF DIET REFORM.

Animal food may well be described as the foot of barbarism. When man emigrated from his primal home in Central Asia, he was at once cut off from obtaining his natural food. Left to his own resources, he was obliged to seek unnatural food. Only as he grew civilised and settled did he begin to cultivate grains. Account for it as we may, it is an axiom founded on broad, universal experience, that the more cultivated, the nobler and better our race is than another, so much the less does it indulge in animal diet. The practice of eating the flesh of animals is, however, barbarous from another point of view. A peculiarity of the barbarous nature is cruelty. Real culture and true progress are indissolubly connected with regard for the rights of those that are weak and with a tender compassion for the sufferings of animals. The agent of dying has not yet been smoothed away by any of the appliances of modern science; it has been reduced, we admit, but still the creatures eat for food *have* to die. And then there are all the untold tortures endured in transport, and the misery occasioned by efforts to meet a demand so much exceeding the supply. If we would, realize, in a common sense, the simple facts connected with the production of animal food, and look them, unbiassed by the force of custom or personal inclination, every chord of pity in our soul would quiver with the thought the pain inflicted every spark of sympathy, protest against continuing it, every feeling of justice, denounce our indulgence in the rights of self-defenceless. In the second place, we maintain that animal food is not the natural food of man. We have already referred to his original conditions of perfection—physical, mental, moral, spiritual. Then

"the state of nature was the reign of God."

Man walked with God, and *walked like the divine*.

No ruder clothed them as *under the shade*.

They were naked, and *had green*.

They were simple, and *had none*.

They were honest, and *had none*.

They were healthy, and *had none*.

They were strong, and *had none*.

They were happy, and *had none*.

They were wise, and *had none*.

They were good, and *had none*.

They were kind, and *had none*.

They were gentle, and *had none*.

They were brave, and *had none*.

They were strong, and *had none*.

They were healthy, and *had none*.

They were happy, and *had none*.

They were wise, and *had none*.

They were good, and *had none*.

They were kind, and *had none*.

They were gentle, and *had none*.

They were brave, and *had none*.

They were strong, and *had none*.

They were healthy, and *had none*.

They were happy, and *had none*.

They were wise, and *had none*.

They were good, and *had none*.

They were kind, and *had none*.

They were gentle, and *had none*.

They were brave, and *had none*.

They were strong, and *had none*.

They were healthy, and *had none*.

They were happy, and *had none*.

They were wise, and *had none*.

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They were gentle, and *had none*.

They were brave, and *had none*.

They were strong, and *had none*.

They were healthy, and *had none*.

They were happy, and *had none*.

They were wise, and *had none*.

They were good, and *had none*.

They were kind, and *had none*.

They were gentle, and *had none*.

They were brave, and *had none*.

They were strong, and *had none*.

They were healthy, and *had*